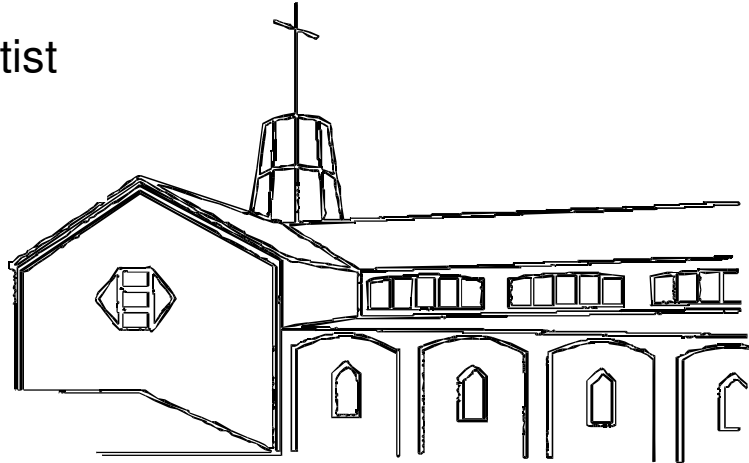


If undelivered please return to:  
Parish of St John the Baptist  
5 Payne Street  
PINETOWN 3610

Church of St John the Baptist  
June 2006 :  
Patronal Festival Edition



# *The* LANTERN

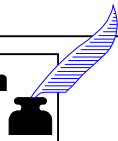
## **Next Lantern edition**

The next edition will be issued on 30<sup>th</sup> July. Please get material to Anthony Castleden by 9<sup>th</sup> July for it to be included in this edition.

**DO REMEMBER THAT THE LANTERN IS FOR YOU!  
ARTICLES AND SNIPPETS ARE ALWAYS  
WELCOME.**

*What I have said, that will I bring about;  
what I have planned, that will I do.*  
Isaiah 46:11a

**From the pen  
of Andrew**



**Arrival in the Parish**

Greetings, flock of St John's

Alison, Dominic and I are grateful for the preparations the church wardens made for our arrival and for the welcome we have received from the parish. Thank you too for your contribution of goodies for the "pantry" given to assist us in our settling in, which Edward Pines kindly delivered to us when we moved into the Rectory.

I have appreciated the assistance I have received from the clergy of this parish in orientating myself to the church. I am most grateful for their dedication and hard work in carrying the responsibility, together with the wardens, and others in the parish, and for ensuring that the ministry and mission of the church continued during the interregnum. I look forward to working closely with them – Caroline, Vivienne, Sue and Anthony.

I'm pleased to return to work full time in a church, having worked for the last six years for a church agency, Diakonia Council of Churches. During my time at Diakonia, Alison, Dominic and I were members of the Parish of St Mary's Greyville, where I had a general licence from the bishop and assisted there in taking services. I was also available to take services in other parishes – often filling in when clergy were away.

At the time of writing I have been in the parish for one week – it's been a busy and fulfilling one: settling into our new home, meeting people from the parish, familiarising myself with the systems of the parish, attending a Pinetown ministers' fellowship meeting, a staff meeting, a choir practice, a music group meeting, a men's breakfast, a meeting with youth, a 150<sup>th</sup> anniversary planning committee, presiding and preaching at services and conducting a 'sick communion'. My day off, Monday, comes as a welcome and necessary time of relaxation and rest. It is a joy working in a parish with such willing and committed people!

**Thank you to Bishop Rubin**

I am grateful to Bishop Rubin for the time he spent in the parish during Holy Week and Easter. I believe it was a beneficial and healing time for the people of this parish.

We are delighted that Bishop Rubin will be joining us for our celebrations at the Stewardship Dinner on Friday 19<sup>th</sup> May and again at our Patronal Festival on Sunday 18<sup>th</sup> June.

**150<sup>th</sup> Anniversary Celebrations**

It's certainly an exciting time in this parish during its 150<sup>th</sup> anniversary celebrations. We have the opportunity to reflect on God's faithfulness and blessings upon us, and to commit ourselves to serving God and one another into the future. You are encouraged to participate fully in these celebrations and to assist the planning committee where help is needed.

**VOLUNTEERS - GOD BLESS YOU**

**contribution from Rhea Gwynn**

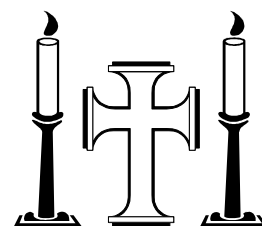
Many will be shocked to find,  
When the day of judgement nears,  
That there's a special place in heaven  
Set aside for volunteers.  
Furnished with big recliners,  
Satin couches and foot stools;  
Where there's no committee chairman,  
No group leaders or car pools.  
No eager team that needs a coach,  
No bazaar and no bake sale;  
There will be nothing to staple,  
Not one thing to fold or mail.  
Telephone lists will be outlawed,  
But a fingersnap will bring  
Cool drinks and gourmet dinners,  
And rare drinks fit for a king.  
You ask, "Who'll serve these privileged few,  
And work for all they're worth?"  
Why, all those who reaped the benefits,  
And not once volunteered on earth!!!

**BRASS CLEANERS URGENTLY  
REQUIRED!**

**Rhea Gwynn**

The team is in desperate need of more volunteers to help with this area of service to our beloved St. Johns! At present there are only 5 of us, which means that either we have to be at the church every alternate week or that we only clean the brass every alternate week. We have opted for this route, so all the beautiful brass will only be really gleaming every second week for the next couple of months. We appeal to folk (and we are not sexist, age-ist or any other bias!) to come forward to help. After the recent "40 Days of Purpose" course that many of us have been studying during Lent, we are trusting that God will prompt more of the StJB parishioners to offer their time in this way.

We ask for about one and a half hours of your time - we cannot say how often at this time - it obviously depends on the response to this appeal - the more members, the less often your turn will come around! Need to know more? Please call me on 701 9777.



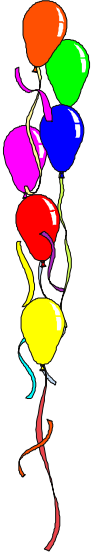
## St John's Pinetown – 150<sup>th</sup> Anniversary Celebrations

We will be celebrating our 150<sup>th</sup> anniversary this year with the main commemoration arranged for Sunday 18<sup>th</sup> June. The day will start with a Celebratory Eucharist Service at which Bishop Rubin Phillip will celebrate and preach.

After the service, tea and refreshments will be served and historical souvenir booklets will be available for a small donation. A jazz quartet will provide music throughout the morning and a brunch will be served in the hall at 11h30.

From 13h00, there will be a musical workshop with the Royal School of Church Music under the baton of Mr Christopher Cockburn. The day will end with Festal Evensong at 17h00 with the massed RSCM choirs singing.

You are urged to spread the word about this wonderful day and make sure that you put the day aside for this auspicious celebration



### St John's Patronal Festival Sunday 18<sup>th</sup> June 2006 150<sup>th</sup> Anniversary

In 2006, our parish celebrates its 150<sup>th</sup> anniversary. Whilst a range of events is planned for the year, this parish milestone is to be marked by a special programme on 18<sup>th</sup> June, our Patronal Festival.

The plan for this day is as follows: -

08h00 ..... Holy Eucharist: President and Preacher - Bp Rubin Phillip  
 10h30 ..... Tea and coffee served after the service in the hall  
 10h30 to 12h00 ... Music by Melvin Peters Jazz Quartet in the church  
 11h00 to 12h00 ... Brunch in the church grounds  
 13h00 to 16h30 ... RSCM choir workshop: Conductor Christopher Cockburn  
 15h30 ..... Tea and coffee served in the hall  
 17h00 ..... Celebratory Evensong with massed RSCM choirs

## 150<sup>th</sup> ANNIVERSARY TOUR TO NAMAQUALAND, THE WESTERN CAPE AND EASTERN FREE STATE 26 AUGUST— 8 SEPTEMBER 2006

Join us on this exciting and interesting tour. Departing Durban on August 26 we travel to Bloemfontein for the first night and then on to Kimberley for two nights where we will visit the McGregor Museum, St Cyprian's Anglican Cathedral, the Big Hole, etc. Then on to Augrabies Falls for a night and the following night in Springbok. Two nights will be spent in Vredendal and while there we will visit the famous succulent nursery in Vanrhysdorp before traveling up the fantastic Vanrhyns Pass to visit the flower area near Nieuwoudtville and Loeriesfontein. Then on to see the glacial pavement at the Oorlogskloof Reserve. We will then travel to Cape Town for three nights at Oatlands Holiday Village, Simonstown. Days will be spent visiting the Cape Point Nature Reserve, Hout Bay, V&A Waterfront, St George's Cathedral, Kirstenbosch Gardens, The Castle and more. Returning we will spend a night at the Karoo National Park, a night at Gariiep Dam (sunrise over this dam is an unforgettable experience) and a night at Clarens.

**THE COST OF THIS TOUR IS R8250 PER PERSON SHARING.**

**SINGLE SUPPLEMENT IS AN EXTRA R1000.**

**THE FEE INCLUDES DINNER, BED AND BREAKFAST, ALL ENTRANCE FEES  
AND TRANSPORT IN A LUXURY AIR-CONDITIONED COACH.**

**WELL-KNOWN CONSERVATIONIST JEAN SENOGLES WILL ACCOMPANY THE TOUR.**

**FOR FURTHER DETAILS AND BOOKINGS CONTACT**

**DELISE COAD 031 464 8579 (business hours) or e-mail [edwessa@mweb.co.za](mailto:edwessa@mweb.co.za).**

**THE ITINERARY IS SUBJECT TO CHANGE WITHOUT PRIOR NOTICE**

## VACANCY : PARISH SECRETARY

St John's is looking for a suitable person to be employed as Parish Secretary. This a half-day position Monday to Friday from 08h00 – 13h00 for a person who has experience in office administration and secretarial work.

Any applicant must be able to satisfy the following requirements:

- Be a practicing Christian. (Ideally an Anglican but this is not essential.)
- Have previous office experience. (References to be provided.)
- Able to demonstrate computer literacy.
- Able to demonstrate communication skills and office etiquette.
- Ideally competent in use of both English and Zulu.

First preference will be given to a person from outside the parish (not a member of the congregation). The salary offered will be R2,500 – R3,000 a month without benefits (no medical aid or pension the only deductions are PAYE & UIF). A successful applicant would be employed on a short term contract for the first three months and then considered for a permanent position.

All applications should be made in writing to the Parish Office and be marked for the attention of the Churchwardens.

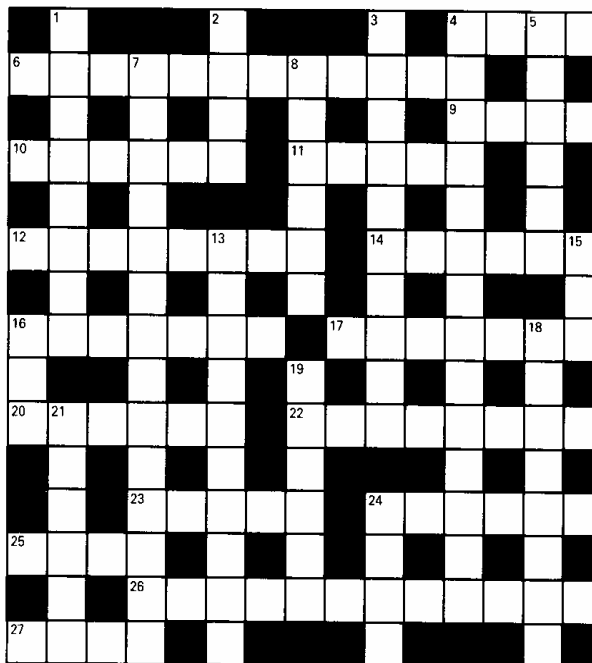
### Patronal Festival Edition Crossword

**Across**

- 4 Offensive dismissal (4)
- 6 Spooner's hasty transporter? Safety device needed on motorway (5,7)
- 9 Are they given when hands part with pence? (4)
- 10 Pub device rung endlessly - I need fresh water (6)
- 11 Nuts in a wee bowl! (5)
- 12 Small bird, one plucked in field by disciples? (8)
- 14 Car port (6)
- 16 Satan, perhaps, working out of reach (4-3)
- 17 ... far-reaching, in hell? (2-5)
- 20 Awfully rich house showing Christian symbol (3-3)
- 22 Hated nut getting obscured (so was ..... ?) (8)
- 23 With a cross I'm bearing love for truth (5)
- 24 New Testament in agreement about wisdom, for example (6)
- 25 The Devil's mark (4)
- 26 What I may be doing: e.g. leaving sin when converted (12)
- 27 Bring back colour over bit of yarn - I can (4)

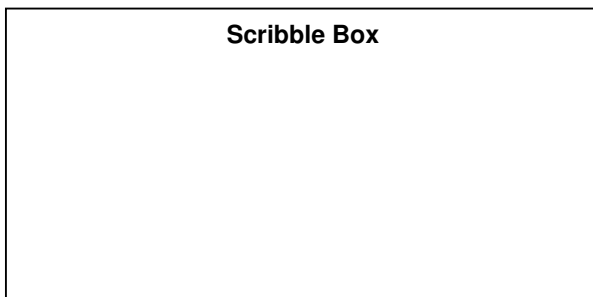
**Down**

- 1 Minister's naughty caper with the lady (8)
- 2 One bowled well eliminating boundaries - third man needed (4)
- 3 'In the .... .... the angel Gabriel was sent from God' (Luke 1:26, RSV) (5,5)
- 4 Unorthodox German priest 'grabbing' you in religious gatherings (6-8)
- 5 See me in Jerusalem, one awaiting Messiah (6)
- 7 Time for ritual wave - Pharisee would censure one (7-7)
- 8 Bear right up tree, tailless, upside-down (6)
- 13 Cheap English wit carrying on, one bit of laughter (10)
- 15 Tree supplying 'allucinogenic drug (3)
- 16 Discharge a Catholic (3)
- 18 More or Moore? (3,5)
- 19 Lift jewel box for something spicy (6)
- 21 What I gives : note among blesses (6)
- 24 Idiot told off (4)



**Patronal Festival Edition Crossword**

**Scribble Box**



## MASISUKUME SAKHE/LET US ARISE AND BUILD

Andrew Warmback

By now you will no doubt have heard of the Diocesan vision "*Masisukume Sakhe/ Let us Arise and Build!*" It is based on the experience of the rebuilding of the broken walls of Jerusalem after the exile, as recorded in the book of Nehemiah. The Diocesan vision was launched by Bishop Rubin at the Clergy Synod which was held at the end of January this year at Edgewood Campus in Pinetown. The previous two copies of *Anglican News*, copies of which we still have at the back of the church, present detailed reports of this gathering. The inputs given at the conference have been recorded in CD and DVD format. A course, which some parishes in the diocese used during Lent, has been produced by Revd Prof Ron Nicolson. We have in our parish office a good supply of these booklets which are suitable for use in small groups.

Bishop Rubin refers to the vision as "primarily a lay-led initiative to restore and rebuild authentic communities based primarily on the *shalom* (peace) of God's rule and reign. This *shalom* encompasses the complete well-being of relationships incorporating fullness of life, fertility of the land, the blessings of God and the joy of community." In seeking "fresh ways of being and doing church" the bishop sees this vision as providing "an on-going strategic focus for our Diocese for the next three to five year."

As a parish we need to become familiar with this vision. Part of this process of familiarisation will be the participation of five of our parishioners in an archdeaconry day-long conference on this vision of *Arise and Build* on 10<sup>th</sup> June. We look forward to their report back.

### USE WATER AT LEAST TWICE!

Article in Westville Conservancy Newsletter No. 17



The Earth's slide towards a severely-reduced water supply is getting increased publicity in serious publications such as *Science*. Both locally and abroad, communities are noticing reduced river flows where their crops formerly received generous water supply as well as silt deposits from seasonal floods. Only this week (mid-March) chilling news of climate change's expected effects on river levels by the end of the century shows only East Africa and, surprisingly, Somalia, benefiting from more than sufficient rain in the future. At present these countries are experiencing severe drought. Western Africa may find itself with "water refugees" moving into adjoining areas which are already short of water. South Africa can expect far less water from the Orange River (*Mail & Guardian*, March 10).

Moreover, under our noses, our own precious supplies are being tapped by large-scale housing developments where 'green deserts' (lawns) must be sprinkled, estates maintained, and waste pumped away. Golf estates, according to the *Mail and Guardian* (March 24), EACH gobble up to two million litres of water a day. The Western Cape environment minister Tasneem Essop says "*Our water resources are under threat, with 97% of all mainstream river ecosystems in the Western Cape critically endangered, owing to over-extraction of water, disturbances of riparian habitats and impacts of land use in catchment areas.*" Stringent regulations are being promulgated.

Though their work is exemplary, it will take a lot more than the destruction of greedy alien trees by the Department of Water Affairs and Forestry (DWAf) to curb the excessive loss of water from our catchments, rivers and groundwater systems. What are we doing on our own doorstep to anticipate water loss? Even here in the well-watered Highway area we can install water-saving devices, remove invasives, plant indigenous, water only at dusk or dawn, save bathwater, use showers, and use washing-up water for other purposes. A good rule of thumb for personal use of water is: Use all water at least twice!

## THE INTERCESSORY PRAYER DIARY – What is it?

Penny McLennan

The Intercessory Prayer Diary is just that – a prayer diary, recording day by day, the various events and meetings taking place here at St John's, or involving our Clergy at meetings elsewhere. It offers you, the Parishioner, the opportunity of praying regularly into the many activities offered by our busy Parish. You will learn that is happening, and YOUR prayer support will ensure that God, in Jesus, is the ultimate focus of all that is undertaken in His name.

It is compiled in advance in conjunction with the Clergy. So, if you want your St John's based-events prayed for,

please advise the Clergy. It is available at the beginning of each month, at the back of the church – ask the sidespeople if you can't find it.

Now that you know what the Intercessory Prayer Diary is (and it is now second decade of existence!) – get hold of a copy, and prayerfully use it each day. This is YOUR church; focus YOUR prayers on the people, the needs and events diarised, that God may be glorified and His will accomplished here at St John's in all that we undertake His Name.

## AS MUCH AS YOU DO IT ...

**Luise Joubert**

Terri Morris is the mother of three young children. She runs a little beauty therapy business in Moseley where the family live with her mother. She first came to Ukukhuthaza meetings when she was urged to do so by her brother Andrew, our Youth Worker. After a few meetings she felt that this was 'not for me' – too much talking, too little action. She did go visiting in Clermont with others of the group once or twice and was introduced to Clermont – that vast sprawling township on Pinetown's doorstep. Other matters then seemed more urgent – she attended ALPHA and was kept very busy when she was drawn into looking after the spiritual needs of the young people.

However, her love for children drew her back to Ukukhuthaza and told Wendy Jones that she would like to do something about the orphans. With a few members from the Youth she went to see Winnie – our lovely

Community Health Worker who lives in 38<sup>th</sup> Avenue in Clermont. There she met a section of the hundreds of orphans that Winnie is trying to keep an eye on. We know how they identified some of the most desperate cases which has led to the Orphan's Support Scheme. Most of the children have been 'adopted' by members of the parish but the very youngest little scrap of humanity needed urgent help. His mother had died of AIDS - his father earns money as a taxi driver so little Thembe, about six months old, was left with an aunt who did try to look after him, but is not really well enough to care fully for him. When Terri saw him he was far too thin and covered in sores.

She couldn't bear this and was given permission to take him home for weekends. Soon you could see the improvement in his appearance – he was beginning to respond to loving care and more regular feeding. It

didn't take long for Terri to realise this was not good enough and the father agreed that she should keep him on a more regular basis. So Terri appealed to the young families in the parish for a little more material help.

Thembe is now on ARV treatment, as he is HIV+. Terri goes to St Mary's Hospital to be instructed as to how administer the medication that we know is effective. Thembe's father joins her when she goes for these lectures.

Terri has not complained – she has gladly taken on this task of following the Lord's words: "... as much as you did it to one of the least of these ...you did it for me" (Matt 25:40). But she has told me these details and I know that she needs more help. Are you able to share in this? Phone her at 073 199 2971 to share in this joy of caring as our loving Father God does.

## OUR LITTLE JOY

I can't believe another month has past! I would just like to begin to thank all of you who have generously given either materially or financially towards Thembe's keep. He is prospering beautifully and has certainly settled into our home and hearts comfortably!

Thembe's half brother, Thulani is fifteen years old. He was very sick. One night the ambulance had been phoned by Wini, and 3 hours later had still not arrived. Quinton and Andrew took him with his father Michael to St Mary's where he spent the weekend. Tests for HIV and TB were done, and sadly Thulani is also HIV+.

I have been going to St Mary's once a week this past month for training with Thembe's dad Michael. I have thoroughly enjoyed it and learnt so much. The stigma on this dreaded disease is awful, and it is heartbreaking hearing experiences of so many patients. Having Thembe, Quinton and I have experienced some unpleasant situations all because of ignorance. Quinton was asked how could he take in a HIV+ baby, wasn't he worried about his own? And I had an experience where Caitlin and Josh's school wasn't keen having Thembe so I had to change their school, and where a little girl came and told me her mommy told her not to touch Thembe because he was sick. These incidents are minor in comparison to what is

experienced in the townships, but I can say they are so hurtful, especially when I look at that precious little boy and see what a blessing he is in our lives.

Thembe started his anti-retroviral medication a few weeks ago. Thanks to our Father God, he has had no side effects yet, and we just pray he continues to blossom and physically get stronger by the day. He went for his measles immunisation a few weeks ago at Crompton Hospital, and he had put on 3 kgs since he has moved in with us! We are so excited by his progress and just thank God for His protective hand over our *light sunshine*.

I would once again just like to thank those who come up to us each Sunday with such concern, love and care towards Thembe. He has flourished with all the love he has received from everyone, and it certainly has been a support for Quinton and myself. Please continue to pray for those affected and infected with HIV, and pray that the stigma towards this disease will disappear so that people will not fear to be tested or go onto treatment.

Once again I appeal for any assistance towards Theme's keep, materially or financially, and thank all of you who have so generously given.

Much love - Terri Morris

## FROM THE PARISH OF UMHLATHUZANA : St STEPHEN'S, KWANDENGEZI

I would like to take this opportunity to thank the Parish of St John's the Baptist to render a supporting service to people affected/infected by HIV/AIDS in the Highway Region and surrounding areas. I must also thank the members of the Ukukhuthaza Project. The project has progressed fairly well and the stability of the project can be seen and felt by the number of people that are being served by Ukukhuthaza project.

*Christopher Buthelezi*

(Christopher has attended meetings very regularly since he first came to join Ukukhuthaza eight months ago. Every month he takes 12 food parcels to St Stephen's and also helps by taking a further 15 parcels to Klaarwater)

## YOUTH AIDS MINISTRY REPORT

**Terri Morris**

What an exciting month we have had! On the 9<sup>th</sup> April we organised our Easter party in Clermont for the orphans. We had a guest, Derrick from Umlazi who is a patient of my mother's. Derrick came with to speak to people in Clermont about HIV and to try break some of the stigma around the disease. At teen church that Sunday he also spoke to our youth.

We arrived in Clermont very excited! The *Kiddies Dance for Joy* group had prepared an Easter dance, and some entertainment. We had planned a treasure hunt with the marshmallow Easter eggs that had been donated and had about fifty hyped - up children that the youth managed to keep entertained. It was a successful afternoon!

The crèche project that we have going has progressed. Thankyou to Morton and Sue Du Preez who have donated a queen size mattress and freezer, and bags of bits and pieces that can be used to keep the kiddies comfortable and very busy! Shaun had found a sponsor from school for building material, so on Saturday we went to begin our plastering of the one room built! If anyone would like to lend a hand in our labour work please feel free to phone me, it is great fun, and a wonderful experience. My son Tristan has joined in and thoroughly enjoyed himself too!

Our next aim is to do some hospital visits to the children's wards around Durban and go to pray with these children. The suffering is heart wrenching, and if we can bring an afternoon of prayer it may give some peace to someone in need there.

Our orphan project is still on the go and as we venture out into other townships I will keep you posted. We are very eager to make some difference, and are excited by how God has used us so far, so please continue to keep us in your prayers!

## RECENT EVENTS AND PARISH UPDATE FROM THE CHURCHWARDENS

**Edward Pines**

I was happy to see the good turn out at the services in April that provided us with the opportunity to say a farewell to Jill & John Green following John's resignation as Rector of our Parish. We have received a letter from John thanking us for giving him the chance to say goodbye in a fitting manner and for the gift presented to him from the parish.

We are grateful for the thirteen years of service given to the parish by Helen Scholtz as Parish Secretary. Helen has now left this post and we are seeking to employ a new person to perform the function of Parish Secretary. We hope soon to have a suitable person signed on for this important task.

It is good to have our new Rector with us. The executive held their recent meeting at the rectory and we were

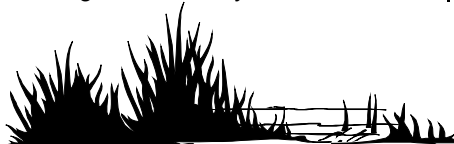
pleased to see how the family have quickly settled down in their new home and how Andrew was already getting to know people in the parish. Before Andrew & Alison moved in we were glad for the chance to give the inside of the house a new coat of paint etc. It is hoped that early in June Andrew will have his official induction as Rector, we are waiting to finalise diary dates for this service with Bishop Rubin.

You will be aware that this year we celebrate the fact that this parish has been established in Pinetown for 150 years. On 19 May we had a Gala Anniversary Dinner where Bishop Rubin was our guest speaker. In his address to us we were reminded that our response to a Loving and Giving God whom we serve should be a response of stewardship. A big thank you to all who helped make that

evening a success, it was good to see so many from the parish enjoying the evening. Well done Bishop Rubin for taking the lead and starting the dancing!

Down the years there has been such a response witnessed at St John's, stewardship of time, talents and treasures, all given to enable the mission of the church to be provided for with all its variety of needs that are required in order to adequately respond to our Loving and Giving God whom we faithfully serve in this place. Have you renewed your stewardship pledge and "signed up" to offer your time and talents to the opportunities for service and witness provided in the various activities in our parish life?

I look forward to greeting you all at the "150 Years" Celebration Service 08h00 on Sunday 18 June.



### **TRISTAN'S TREE FACTORY - an article in Westville Conservancy Newsletter No. 17**

All through the summer Tristan Drummond has been hard at work. With assistance from his mother and Clement the gardener, Tristan (aged 7) has been planting seeds and growing a variety of indigenous trees. He is selling them for R20 each to make a bit of pocket money. He has the following trees available: *Erythrina caffra* - Coral Tree; *umSinsi*, *Trichilia emetica* - Natal Mahogany; *Calodendrum capense* - Cape Chestnut; *Harpephyllum caffrum* - Wild Plum; and *Syzygium cordatum* - Water Berry (Umdoni).

Anyone who is interested in buying trees can phone Tristan at home on 031 266 3239 (after school), Mom (Terry) on cell 083 3262 333, or email: [terry.drummond@mondibp.com](mailto:terry.drummond@mondibp.com). Come on folks, let's encourage this young entrepreneur!

## World Day to combat Desertification and Drought—17 June 2006

The UN General Assembly acknowledges that desertification and drought are a global problem affecting all regions. On 17 June 1994, *World Day to Combat Desertification & Drought* was proclaimed. Desertification is the degradation of land in arid and dry sub-humid regions due to climatic variations and human activities. This day aims to promote awareness of the effects of drought, the impact it has on the Earth and to encourage the need for global co-operation, and the education of communities.

## MY DEAR CHILD from your loving Father

### Contribution by Pat Brooker

You may not know me, but I know everything about you. -----Psalm 139:1  
 I know when you sit down and when you rise up. -----Psalm 139:2  
 I am familiar with all your ways. -----Psalm 139:3  
 Even the very hairs on your head are numbered. ----- Matthew 10:29-31  
 For you were made in my image. -----Genesis 1:27  
 In me you live and move and have your being. ----- Acts 17:28  
 For you are my offspring. ----- Acts 17:28  
 I knew you even before you were conceived. ----- Jeremiah 1:4-5  
 I chose you when I planned creation. ----- Ephesians 1:11-12  
 You were not a mistake, for all your days are written in my book. -----Psalm 139:15-16  
 I determined the exact time of your birth and where you would live. ----- Acts 17:26  
 You are fearfully and wonderfully made. ----- Psalm 139:14  
 I knit you together in your mother's womb. ----- Psalm 139:13  
 And brought you forth on the day you were born. ----- Psalm 71:6  
 I have been misrepresented by those who don't know me. -----John 8:41-44  
 I am not distant and angry, but am the complete expression of love. -----1 John 4:16  
 And it is my desire to lavish my love on you. ----- 1 John 3:1  
 Simply because you are my child and I am your Father. ----- 1 John 3:1  
 I offer you more than your earthly father ever could. ----- Matthew 7:11  
 For I am the perfect father. ----- Matthew 5:48  
 Every good gift that you receive comes from my hand. -----James 1:17  
 For I am your provider and I meet all your needs. ----- Matthew 6:31-33  
 My plan for your future has always been filled with hope. -----Jeremiah 29:11  
 Because I love you with an everlasting love. ----- Jeremiah 31:3  
 My thoughts toward you are countless as the sand on the seashore. Psalms 139:17-18  
 And I rejoice over you with singing. -----Zephaniah 3:17  
 I will never stop doing good to you. ----- Jeremiah 32:40

## Parish of St. John the Baptist, Pinetown: SOME MEMORIES – PART 1

**David and Irene Scogings:** *We are blessed and indebted to David and Irene for penning these reminiscences. This is the first of four parts which covers the early time after their joining the parish in the mid 50s*

In July 1955 we moved to Pinetown with baby Andrew from the parish of St. Cyrian, Durban where Irene was a choir member and active in the Women's Guild and David a Subdeacon, licensed in May 1954.

On arrival in Pinetown on our first Sunday morning Irene was greeted by Mrs. Marie Macartan with the words, "You must be Mrs. Scogings, will you join the Women's Guild!" A little later one weekday Irene was astounded when the parish visitor and also Sacristan, dear old Miss Paddison, (who lived in an interesting house at the intersection of Manors and Tracy Watts Roads which was later to be re-erected at Pineville Junction) arrived on her trusty bicycle to welcome us to the parish with the invitation to join the "Sustentation Fund" (fore runner to Planned Giving) which we did. Miss Paddison was also deeply committed to the building of a church, the present St. Andrew's, in Clermont. So too were St. Elizabeth's Westville as a commitment to missionary outreach in that Mr. Claud Cottrell of Westville assisted by Mr. Enoch Nsimbande, undertook to do the building. David visited the site on occasions. There being no piped water, members of St. Andrew's carried water containers on

their heads from the stream up to the building site. Miss Paddison managed the building fund and she with Claud collected donations from Pinetown and Westville respectively,

In August 1955 David was licensed to serve as Subdeacon in the parish under the vicar, who was at that time, the Rev. Canon W.H.T.Gahan, with Hector Carter as his assistant priest. On occasions David accompanied the vicar to assist at Sunday Eucharist at the church (built of their own account in 1939 in an actively growing Westville. Kloof too was well established with its stone church for which the foundation stone had been laid in 1936. The elderly Canon, aware that Pinetown was also growing, had in place a church building committee, of which David was a member, which had, understandably, a tentative approach, with a simple design drawn up by a neighbouring vicar, (Howard Hodson if my memory is correct), with the decision to await the appointment of a vicar following the retirement of the much loved Canon Gahan. Many was the time at some parish function there would be a request for the old gentleman to sing, with his Irish brogue his favourite song, "Mountains

of Mourne". The term 'vicar' was later replaced by 'rector'.

On his retirement, Canon Gahan was followed by a very alert and active Peter Clark, who with his wife Mary, set about visiting all the parishioners. Irene well remembers the occasion when from the pulpit, Peter with his sharp darting eyes, said with the number of parishioners and visiting such-and-such number per a week, it would take a year to complete the visits! With Peter's support we started a house group in our home. Peter soon convened a building committee to which David belonged. It was decided to adopt the classical Basilica design. Knowing fellow university staff member, Leslie Croft of the Department of Architecture, it was agreed that David invite him to be architect. After due consideration the present position of the building was selected, but due to space this meant the main entrance would have to be at the easterly end of the building instead of the traditional west end. The lantern was Leslie's idea to create a specific land mark. He also personally supervised the distribution, around the building, of each new load of bricks, which could vary in colour, to ensure a random mix. He also used bricks of smaller height than standard

bricks for the interior brick work to enhance the feeling of height within the building. It was Peter Clark's forward thinking that the aisles be wide enough should anyone in the future wish to have a procession during a service. Originally, the baptistry window reached down to floor level, but was changed to its present height above floor level when Peter brightly remarked that it wouldn't be long before some little boy put his foot through the glass! Another of Peter's ideas that "gifts in memory" could be used to acquire the extra pews, chairs, organ etc; was an idea which was well accepted. It was also agreed that the church would continue to be left open on Sunday afternoons for the holding of a service in Zulu. When it came to the question of demolishing the little old church there was an outcry from the historically minded parishioners! The old building was riddled with white ants when the old corrugated iron roof was removed the old thatched roof over the Sanctuary was exposed. With a wry smile Leslie suggested it was the white ants that had held the old building together. The solution was found

by Peter Clark after visiting another parish which had solved the same problem to the satisfaction of all parishioners, which led to the Garden of Remembrance as we have today. All were satisfied and happy that the old church site would remain in use. Peter Clark convened a meeting for those interested in forming a choir. Of those who attended, Irene is the only one remaining. And started St. John's choir. With the appointment of a new rector, the Revd. Alan Merchant in 1960, it must be remembered that there was a "remaining hang over" from past history that the Parish Vestry could veto any incumbent proposed by the Bishop. This was later rescinded in Ron Nicholson's time by vestry to be in sympathy with the diocese as a whole.

Alan Merchant set himself the task of seeing that the debt on the new church building would be paid off during his incumbency. The congregation successfully rose to the occasion. Allen was a sincere and gentle man with a sympathy for his fellow priest in charge of St. Andrews Clermont. After the closing of the debt he encouraged financial support

for the building of a church by the congregation at Zwelibomvu which was under the umbrella of St. Andrew's. The dedication of the church by Bishop Hallowes was a happy occasion attended by Jane and Frank Shearer and David. Crossing the Umhlatuzana River was either by wading or across a single plank width home constructed causeway for a payment of 2 shillings - depending on the weather. Jane Shearer was an outstanding inclusive person gifted with organisational ability, being Church Warden, parish councilor, Lay Minister, Women's Guild, and Natal W.I., fund raiser who involved parishioners from both Pinetown and Mariannridge. Her classic was the "Nest Egg Fair" for raising funds for the establishing the "Nest Egg" fund which was later to form the basis of the "Redeemer" fund.

*Part 2 follows in the next edition:  
The dark days of apartheid in  
Pinetown up to when the  
Mariannridge congregation started to  
establish a chapelry there.*

## **EASTER DAY SERMON 2006, CANTERBURY: Rowan Williams, Archbishop of Canterbury**

One of the ways in which we now celebrate the great Christian festivals in our society is by a little flurry of newspaper articles and television programmes raking over the coals of controversies about the historical basis of faith. So it was no huge surprise to see a fair bit of coverage given a couple of weeks ago to the discovery of a 'Gospel of Judas', which was (naturally) going to shake the foundations of traditional belief by giving an alternative version of the story of the passion and resurrection. Never mind that this is a demonstrably late text which simply parallels a large number of quite well-known works from the more eccentric fringes of the early century Church; this is a scoop, the real, 'now it can be told' version of the origins of Christian faith.

You'll recognise the style, of course, from the saturation coverage of the Da Vinci Code literature. We are instantly fascinated by the suggestion of conspiracies and cover-ups; this has become so much the stuff of our imagination these days that it is only natural, it seems, to expect it when we turn to ancient texts, especially biblical texts. We treat them as if they were unconvincing press releases from some official source, whose intention is to conceal the real story; and that real story waits for the intrepid investigator to uncover it and share it with the waiting world. Anything that looks like the official version is automatically suspect. Someone is trying to stop you finding out what really happened, because what really happened could upset or challenge the power of officialdom.

It all makes a good and characteristically 'modern' story - about resisting authority, bringing secrets to light, exposing corruption and deception; it evokes Watergate and All the President's Men. As someone remarked after a television programme about the Da Vinci Code, it's almost that we'd prefer to believe something like this instead of the

prosaic reality. We have become so suspicious of the power of words and the way that power is exercised to defend those who fear to be criticised. The first assumption we make is that we're faced with spin of some kind, with an agenda being forced on us - like a magician forcing a card on the audience. So that the modern response to the proclamation, 'Christ is risen!' is likely to be, 'Ah, but you would say that, wouldn't you? Now, what's the real agenda?'

We don't trust power; and because the Church has historically been part of one or another sort of establishment and has often stood very close to political power, perhaps we can hardly expect to be exempt from this general suspicion. But what it doesn't help us with is understanding what the New Testament writers are actually saying and why. We have, every Easter, to strip away the accumulated lumber of two thousand years of rather uneven Christian witness and try to let the event be present in its first, disturbing, immediacy.

For the Church does not exist just to transmit a message across the centuries through a duly constituted hierarchy that arbitrarily lays down what people must believe; it exists so that people in this and every century may encounter Jesus of Nazareth as a living contemporary. This sacrament of Holy Communion that we gather to perform here is not the memorial of a dead leader, conducted by one of his duly authorised successors who controls access to his legacy; it is an event where we are invited to meet the living Jesus as surely as did his disciples on the first Easter Day. And the Bible is not the authorised code of a society managed by priests and preachers for their private purposes, but the set of human words through which the call of God is still uniquely immediate to human beings today, human words with divine energy behind them.

Easter should be the moment to recover each year that sense of being contemporary with God's action in Jesus. Everything the church does - celebrating Holy Communion, reading the Bible, ordaining priests or archbishops - is meant to be in the service of this contemporary encounter. It all ought to be transparent to Jesus, not holding back or veiling his presence.

Yes, the sceptic will say, all very well, but why on earth should I believe that? Especially when it comes from the mouth of a figure who clearly has a bit of a vested interest in getting me to believe it, or from an institution that doesn't always look like a model of transparency? Well, all any preacher can do is point to how the text of the New Testament actually works. Two points at least are worth bearing in mind. First, it was written by people who, by writing what they did and believing what they did, were making themselves, in the world's terms, less powerful, not more. They were walking out into an unmapped territory, away from the safe places of political and religious influence, away from traditional Jewish religion and from Roman society and law. As the gospels and Paul's letters and the difficult, enigmatic letter 'to the Hebrews' all agree, they were putting themselves in a place where they shred the humiliation experienced by condemned criminals going naked in public procession to their execution.

Second, the New Testament was written by people who were still trying to find a language that would catch up with a reality bigger than they had expected. The stories of the resurrection especially have all the characteristics of stories told by people who are struggling to find the right words for an unfamiliar experience - like the paradoxes and strained language of some of the mystics. The disciples really meet Jesus, as he always was, flesh and blood - yet at first they don't recognise him, and he's something more than just flesh and blood. At the moment of recognition, when bread is broken, when the wounds of crucifixion are displayed, he withdraws again, leaving us floundering for words. He gives authority and power to the disciples to proclaim his victory and to forgive sins in his name, yet he tells Peter that his future is one in which he will be trussed up and imprisoned and hustled away to death.

So the New Testament is not a collection of books with a single tight agenda that works on behalf of a powerful elite; it is the product of a community of people living at great risk and doing so because they sense themselves compelled by a mystery and presence that is completely authoritative for them - the presence of Jesus. They have been convinced that being in the company of Jesus is the way to become fully and effectively human. They are discovering how to live together without greed, fear and suspicion because of his company. They believe that they've been given the gift of showing the world what justice and mutual service and gratitude might look like in a world that is a very dangerous place because of our incapacity for these things. They take the risks because they believe they have been entrusted with a promise.

Whatever this is, it is not about cover-ups, not about the secret agenda of power; it may be nonsense to you, it may be unreal to you, but don't be deceived about the nature of the message and those who lived it out in the days when the New Testament was being written. And that's why if we want to know what it is about today, we need to turn to the people who are taking the same risks, struggling with the same mystery. We need to look at the martyrs and the mystics. There are still those who tell us about God in Jesus Christ by lives of intense and mostly wordless prayer; how very powerfully God was to be seen in last year's

extraordinary television series, 'The Monastery', where we saw some very ordinary human beings faced with the demands of a life in which you had to be truthful, where you had to be silent, where you had to search for reconciliation at all costs. But still more important, there are those who tell us about God in Jesus Christ by putting their lives at risk. There are places in our world where conversion to Christianity is literally a matter of putting your life on the line; we have all been following with agonised attention the story of Abdul Rahman in Afghanistan, and we know that his story is not unique. We can say there with absolute certainty that whatever the gospel means in circumstances like that, it isn't a cover-up for the sake of the powerful.

But there are also places where what brings down the violence and the murderousness is simply a willingness to make reconciliation real. Nearly three years ago, during the bloody civil war in the Solomon Islands, a major part was played in peacemaking by the local Anglican religious order known as the Melanesian Brotherhood, a community of local men committed to a common discipline of praying and teaching and spreading the gospel as they travel round the villages by drama and song and preaching. Seven of them were held hostage and killed in cold blood by a rebel group. The shock of that act of gratuitous butchery jolted almost everyone involved into beginning a peace process; the brothers continue to be involved at every level in that work.

Last summer, a number of the brothers visited England, taking their songs and their drama into churches and schools in a number of areas. Everyone who has seen them at work will remember it all their lives. One of the things they did was to perform a passion play; and this is what one of them wrote about it.

'This passion was our own testimony to our seven brothers who were murdered in 2003. For Christ-like they became the innocent victims of the violence they had worked so hard to stop. They were beaten and mocked and tortured and recorded on tape recorders in the sickening mockery of a trial before their murderers... They were put to death for the sins of the people. And they live on. I wish I could show you these men and their goodness and their innocence. And when we see real evil we must recognise it too: the opposition, the true sin of our world where brutality of this nature becomes a cause to be justified.'

'Our story of the Passion of Christ took place 2,000 years ago but it is still taking place throughout our world today. But we have been changed. We did not travel from the other side of the world to preach a death but to preach a resurrection. For we know where we stand and we know who we belong to. And we believe there is a choice in all this, a choice to belong to the life giver.'

'We know where we stand and we know who we belong to'. Beyond all the history of confusion and betrayal that surrounds a lot of the Church's history, beyond the power games that we still play in the churches, this one rocklike conviction remains, the conviction that drove the writing of every word of the New Testament. Nothing to do with conspiracies, with the agenda of the powerful; everything to do with how the powerless, praying, risking their lives for the sake of Christ and his peace, are the ones who understand the Word of God. And to accept that is not to sign up to the agenda of a troubled, fussy human society of worried prelates and squabbling factions. It is to choose life, to choose to belong to the life-giver.

**+Rowan**

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